

W273_Unity_Of_The_Spirit_5.mp3

[00:00:02] This is a recording made in the Chapel of the Open book, and the series under consideration is entitled The Unity of the Spirit. It is our custom at this meeting to read a portion of scripture together. And if you will join us, will you switch off for a little while and read Colossians Chapter three? In our studies last week, we were looking at the first member. That is given us in Ephesians chapter four, verse four. The first member of this Sevenfold Unity of the Spirit. One body. At first it may seem strange that we start with one body. We might have thought the one, Lord. Or the one hope? But when we go back to Chapter two, to which we are referred. By various words. In this context, we see that we were reconciled in one body. The both were reconciled in one body and the both being reconciled in one body are in unity. Now, is that peculiar unity, the fact that the middle wall of partition that divided the Jewish believer from the Gentile believer in the early church has gone and there must be no perpetuation of those distinctions now. So it rightly starts with the reconciled company one body. For now, the one body may be considered as, say, the external presentation of the truth of our calling. But God looks upon the heart and works from within. And we may be utterly conforming externally and be utterly apart from God's mind internally.

[00:01:59] So we are prepared for the next step, aren't we? That James has reminded us in another context that the body without the spirit is dead. Being alone. If we consider in the ordinary course of nature the perplexity of mind of a person who we speak of having a split personality. How necessary in the spiritual realm, there should be no split personality. There should be one spirit. If you have one body and all the diversities that go to make up what we call Christendom. Is not only the external presentation, the one calls himself by one name and the other calls himself by another. And they have one order of service here and another order of service there. But it's the spirit that prompted all those differences. That is the true reason. All the attempts to bring folks together in a unity without touching that inner spring is like continually clipping the tops of a tree and leaving the root to grow again. So we are facing that, which is really vital. We read in the scriptures that if any man have not the spirit of Christ, he is none of his. And surely we can say, however near to the unity you may be with regard to your appreciation of your calling and membership one or another. If the spirit is lacking, it will be a dead conformity. So we are facing something that's worth pondering. Friends, that there should be one body, but there must also be one spirit.

[00:03:43] For now, we are faced with problems. We shall look at one passage in a moment, which is taken nearly always by folks as referring to Pentecostal gifts. So now what? You speak of one spirit, your mind goes back to one Corinthians 12. We went there last time and saw that it spoke of one body. It there says that all the gifts that they received, however diverse they may be, speaking in tongues, raising the dead, cleansing the lepers, they all come from one spirit so that while we leave that in its place and deal with spiritual gifts which we do not possess yet at the same time. We as members of the Body of Christ have different functions to perform. The I cannot say of the hand. I have no need of thee. There are internal organs as well as external ones, but they all must work in perfect harmony. Otherwise you have what they call dis ease in the body. And that may take place also in the spiritual sense too. So no apologies there for stopping at this halt and say let us consider a little bit more closely the relationship of the one spirit with the one calling. And remember that of all the titles that God could have chosen, he has not chosen any other but the unity of the spirit. He doesn't say the unity of the body or the unity of the one Lord or the unity of the one common hope that binds you together.

[00:05:15] He's called it the Unity of the Spirit. And in the Chapter two, the one spirit is associated with access in one spirit, just as the one body is associated with being reconciled to God. The One Spirit says, Now you've got access. That is to say the reconciliation is dead being alone. If you're reconciled to God and you never go into His presence, you might as well never be reconciled at all. So that the reconciliation, which is manifest in the word body, is made to live and be a reality by the word spirit in one spirit. You have access not only to the Father, not only to God as we speak of, but to the Father. Reconcile to God, access to the Father, reconcile to God in one body, access in one spirit to the Father. Each one of these statements is making the passage of a supreme importance to us. Now, you know, in the Epistle to the Ephesians, we have three outstanding statements with regard to spiritual things. The first one I shall leave with only mentioning in it because I think most of you are listening to me have faced the fact that all spiritual blessings in heavenly places are a result of a choice made by God before the foundation of the world and belongs exclusively to the dispensation of the mystery.

[00:06:42] That's chapter one. In Chapter six, we have the very opposite. And it's a principle that will be suggested here that where your inheritance and your blessings are there and there only are your legitimate foes, your enemies. It goes on to say, Here in Chapter six, we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Going back to the Old Testament for a brief moment in the opening chapters of the Book of Deuteronomy, Israel are now ready to enter into the land. They ask permission of the various nations that lie across their path. They ask permission to walk through on the high road. They say they will pay for their bread and their water. They just want to go on their feet. And God says, with regard to these various nations that are in their way, if they object, meddle, not with them. But there comes at last, a nation which is kinda nice ish, which stood right on the very front of their inheritance. Og King of Bashan and Sihon. Those two and God uses the same word meddle with them. He says, although our version says something about do battle with them the same word he said to them, Don't meddle with Eden. Don't meddle with Moab. That's that's to do with the outside people. Now, with regard to the church, they're all related to a common father in some sense.

[00:08:25] But when you get to the very place of your blessings, you're not wrestling with flesh and blood, but you'll have spiritual opponents and they constitute the warfare. Now, what sort of weapon shall we use if we are all spiritual and what sort of weapons shall we use if we are defending a spiritual inheritance against spiritual foes? Well, you say certainly if you've got any sense you'll use spiritual weapons for the weapons of our warfare are not carnal but mighty through God. So I've only got a glimpse at this context of Ephesians six to be told of. My one weapon is the sword of the Spirit. The sword of the Spirit is the Word of God. Well, now that's going to take me back to the central reference that I omitted for the moment in. Chapter. Where is it? Just for a moment. I just want to make sure. Chapter five, verse 18. It says and be not drunk with wine wherein is excess but be filled with the spirit. Now, here's a text that is waiting. For anyone to come along and prove that Pentecostal outpouring of the spirit is here involved. To be filled with the spirit. Well, let's examine it because this is serious. If that is so, it cuts across much of the teaching that we've already believed to be true. Nevertheless, we want the truth and we must be always ready to put it to the test.

[00:10:04] Be filled with the spirit. Strictly speaking, if you're aware of the. Use of the Greek prepositions. You'll be you'll be conscious that with is rather begging the question to be filled with the spirit. The word is, strictly speaking, better translated. And it is so in this very epistle by the two little letters by. The exactly the same word. Chapter two, verse 18. Let's get 2 or 3 illustrations. Chapter two, verse 18. For through him, we both have access by one spirit. Now, nobody in his senses would say with one spirit, for that's not the meaning. By one spirit is the true rendering or verse 22, in whom ye also are builded together for inhabitation of God through the Spirit. Or by the Spirit or in spirit, but not with Spirit. And 518 is exactly the same expression. So to be consistent in their translation, they ought to have said be filled by the spirit. Or would you say that looks a little different, doesn't it? Because to an English ear, to be filled with the spirit means that the spirit enters into you. But to be filled by the spirit means that. Let me for a moment illustrate this. Those who are in this meeting can see that I've picked up a decanter and a glass and I say, Well, now I will now fill that glass with this decanter.

[00:11:51] Oh, and the little boy says, Oh, he's going to do a trick. He's going to put the decanter inside the glass. Well, that's what you're doing with this passage filled with the spirit. You say the spirit's going into, you know, this is what filled by the spirit is. You fill it by the glass. The glass doesn't go in. There was a drop weir in France. See, it's filled by means of that glass with something else. What's the something else? Well, now you say, Are we? Are we left guessing? We are not left guessing. Friends. You've got very bad memories like I have. I know. But I believe some of you already remember that in the reading we had in Colossians three, we read these words verse 19. I'm reading from Ephesians. Speaking to yourselves in Psalms and hymns and spiritual songs. Didn't we have those words? Let's look at them again, shall we? In Colossians, Chapter three. He says here in Colossians chapter three, verse 15, and let the peace of God rule in your hearts to the which also ye are called in one body and be ye thankful. So the one body is still in mind there. Now then, let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs. Singing with grace in your hearts to the Lord. Now, those words were written by the same apostle, written during the same dispensation.

[00:13:28] And from all the evidence as we have written, almost at the same period, writing to two churches. So in one epistle, he says, be filled by the spirit and the other. He doesn't say anything about the spirit. He tells you what the spirit fills you with the

Word of Christ. The Word of Christ is the witness of the spirit to us. He shall not speak of himself, said Christ in John's Gospel. He shall glorify me. He shall take of the things of Christ and show them unto you. So we come back to Ephesians and there is no no idea in Ephesians 5:18 that we should be filled with Pentecostal gifts. We should be filled with the Word of Christ as we allow the Word of Christ under the influence of the Spirit to enter into our heart and life. Supposing we look a little bit more closely while we've had that in mind at the usage of the word filled in the Ephesians, because if we are going to be filled with Pentecostal gifts, you would imagine there would be some reference to it somewhere in some form. If you look at the end of chapter one. Christ is exalted at the right hand of God. All things are put under his feet and he's been given to be the head over all things to the church, which is his body.

[00:14:52] There, there's the body again. Now, what about the filling? The fulness of him that filleth all in all, is that to be limited to the outpouring of Pentecostal gifts, or do we connect that with Ephesians chapter four, verse ten? He that descended to the table. So that ascended up far above all heavens that he might fill all things. And just to remember and take advantage of the fact that when we were reading Colossians three. We started with. If ye then be risen with Christ, seek those things which are above and ended up with wives and husbands. And instead of that being a contradiction, it's just what should be that there should be no division of opinion and no dividing of our teachings between heavenly places and the home in which you live. Oh, friends, I wonder. But still, I'm only saying what it should be. You see. So when we come to Philippians, the word to fill. Is found in a very different context. Chapter four. Philippians 4:19. It arises out of verse 18 by the fact that the verse commences with a word, but verse 18, You have sent me a gift, but I have all and abound. I am full. Well, he was full, but he wasn't filled there with Pentecostal gifts. He was filled there with some other gift that had been sent to him by those believers in the Philippian church having received of epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.

[00:16:41] But my God shall fill to the full all your need. That's the word supply. And of course it means supply. But it's nice to know that it's the same word fill. So this is how God feels. Some of your needs. Friends will be filled by God through the instrumentality of somebody else, like the Philippians to Paul. It doesn't alter the fact it comes from God, but it may not come down from heaven with all the startling evidences of the Day

of Pentecost. It may come through somebody banking account. He may write a check or he might do something. But it's all here filling. My God shall supply all your need according. To his riches in glory by Christ Jesus. And turning to Colossians to complete this thought. There are three references there. I want to bring together. Colossians one nine. For this cause. We also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. Filled with the knowledge of his will. That's a feeling that we could well pray for continually. It's a part of a prayer. Chapter 220. Wherefore if ye be dead with Christ from the rudiments of the world, why, as those living in the world are ye subject to ordinances.

[00:18:12] Which all are to perish with the using after the commandments and doctrines of men, which things have indeed a show of wisdom or in will worship and humility and neglecting of the body not in any honor to the satisfying of the flesh. You say, Well, where's the word fill? Come there. What is the word waiting you at the last line of that verse 23? Not in any honor except to the filling of the poor old flesh you're supposed to be denying. You see, if you submit yourself to the ordinances of men and your idea of sanctification is what you don't do. Touch, not taste, not handle, not see well, you puff up a poor old man to such an extent that you won't know where you begin or end. It's only satisfying feeling the flesh. Instead of that, our sanctification is a positive thing. He, first of all, looks to and draws from only the risen Christ. And chapter four while we're about it. Verse 12. Epaphras Who is one of you? A servant of Christ, saluted you, always laboring fervently for you in prayers that ye may stand perfect and full in all the will of God. So there's no doubt that we should be filled. And as no doubt we can only be filled by the Spirit. If these things are to be experienced by us, for they're not ministered in any other way and cannot be received in any other form.

[00:19:48] If you would turn back to Romans, the eighth chapter, you will find that he has developed there a series of statements regarding the spirit, which I think we do well to. Notice. It says in chapter eight, verse five. They that are after the flesh do mind the things of the flesh. But they that are after the spirit, the things of the spirit. So it sorted them out. There is no possibility of the flesh entering into the unity of the spirit. And we do well to watch our step with regard to those things. It says further down in another context. That the spirit is life because of righteousness. And then in. A verse. 15 or in verse 14, it says For as many as are led by the Spirit of God, they are the sons of God.

So the sons of God that we sang about in our opening hymn, Blessed are the Sons of God. They are bought with Christ's own blood. We could also sing Blessed are the Sons of God. They are led. Now. We've got to make it rhyme with something. They're led by his spirit because that's a part of their calling. And then he goes on to say, For he have not received the spirit of bondage. Now that brings into light the idea that the word spirit sometimes means the essential essence of a thing and has no reference to what we might call the Spirit of God.

[00:21:30] For instance, an extreme case in the book of the Revelation. Jerusalem had become so debased that it was spiritually Sodom and Egypt. Well, that's a that's an impossible thought, that it was spiritually, in a sense, a spiritually minded. It means to say, in essence, Jerusalem had become practically like Sodom in Egypt. What it is here, we have not received the spirit of bondage. That is not the essence of our calling. We have received the spirit of adoption. Whereby we cry Abba Father and the spirit itself, who himself beareth witness with our spirit, that we are the children of God. So there's a witness. And then you'll find that this is anticipating the blessed hope that is in front of God's people. We have the spirit of adoption now. That means to say we haven't got the reality now. Because the spirit means we've got the earnest of it now and we're waiting for the reality. You see, I'm quoting Ephesians again. We are sealed with that Holy Spirit of promise, which is the earnest of our inheritance. We haven't got that inheritance yet. We are sealed unto the day of redemption, but the day of redemption hasn't come yet. And it's coming here again in Romans the eighth. If you'll go on with me and look at it, a few more passages. He says in verse 18, I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us for the earnest expectation of the creature waiteth for the manifestation of the Sons of God.

[00:23:15] For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. We'll get to it in a minute, friends. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also which have the first fruits of the spirit. Now, what are the first fruits of the spirit? The first fruits of the spirit is the spirit of adoption. You've got it now in earnest. You're going to have it in reality. Here comes the reality. Now, friends. We have the first fruits of the spirit. Even we ourselves groan within ourselves. What are we waiting for? The adoption, not the

spirit of it, but the reality of what's the reality, to wit, the redemption of our body. Resurrection. Glory. So you see, the spirit can sometimes be used as an anticipation of that which is yet to come. So we've got the one spirit, and it involves most of those features. When we come back again to the Epistle, to the Ephesians.

[00:24:36] I will want to look again at the way in which the spirit is used in some passages. Chapter 113. We partly touched upon in whom ye also trusted. After that you heard the Word of truth, the Gospel of your salvation, in whom also After that she believed that it would be better if it was rendered upon believing. Not a long time after. There are some who based their teaching of a second blessing. On the word after. First of all, you're saved. And then a long time after, perhaps you have a second blessing and you enter into this next phase. But whether that's true or false, it's not true of this passage. But it simply means that upon believing ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance. Now, do you notice? We were sealed. And we have the earnest. Will you turn back to the second Corinthians and the first chapter? It's good to see the way in which certain teaching is introduced. So I'll go back on this story in two Corinthians chapter one. And verse 15. And in this confidence I was minded to come unto you before her that she might have a second benefit. Paul is telling them of his plan to give them a second visit and to pass by you into Macedonia and to come out of Macedonia unto you and of you to be brought on my way to all Judea.

[00:26:08] So he knew where he was going or where he wanted to go. Macedonia, Judea and Corinth. So he got his plans made out. And that's perfectly right, friends. We should never be slipshod and say, Well, I hope I'll be taking a meeting somewhere some time, because that won't be much good to anybody, will it? Because we are so spiritually minded, We forget our diary, we forget our trade, we forget the date. Oh, no, no. Now, what's the apostle out to say? But he says, Oh, wait a minute. When I therefore was thus minded and I made my plans, I'm coming to you. I want you to help me to come to Macedonia. I want you to help me back on my way to Judea. See, when I made these plans, when I was thus minded, did I use lightness or the things that I purpose? Do I purpose according to the flesh that with me there should be yea, yea and nay, nay. But you say you're going to break your word at every turn. Paul, We say, I don't mean that, but he says, I always have to make my plans with this reservation, if the Lord will. Some people, of course, put. And some say it, the Lord will. Will. We ought

to remember that it should be not merely or if the Lord will, as a cant phrase, but a reality.

[00:27:31] He said, I made those plans. I couldn't do any otherwise, but I'm not going to say because I made those plans, I'm going to stick to it. He said. Supposing the Lord alters the plans, what do I do? But God is true, he said. Our word toward you is not yea or nay. Don't you think that my gospel preaching is of the same character? The word that God's given me is not going to be altered. So that's all right. Now he leads on. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus that preaching was not yea and nay, but in him was yea for all the promises of God in him are yea and in him the amen unto the glory of God by us. Now He which establishes us with you in Christ and hath anointed us is God who hath also sealed us. And given the earnest of the Spirit in our hearts. Now you see the Corinthian church. They also were sealed. They also had the earnest, but they had something extra. They were established and they were anointed. Now, if you look back at chapter one of one Corinthians, you'll see that this word established, which is there translated a little differently, has to do with supernatural gifts. One Corinthians one, verse four, I thank my God always on your behalf for the grace of God, which is given you by Jesus Christ, that in every thing ye are enriched by Him in all utterance and in all knowledge.

[00:29:08] Even as the testimony of Christ was confirmed, That's the word established in you, so that ye come behind in no gift. So he's writing to the church and reminding them that all these gifts that they had in such an abundance was to confirm them in the faith. And then the word anointing, which comes in one Corinthians 12 in a disguised form, we might just look at the verse. Verse 12. For as the body is one and has many members and all the members of that one body being many are one. So also is the anointed. Our version says so also is Christ. We immediately think of our savior. But this is referring to the anointed company, which is speaking about all the time with his gifts. And. It's not possible to read verse 12 and make it literally speak of Christ. So also is the Christ as we got it. So also is the anointed one, as it would be understood by them. For by one spirit, are we all baptized into one body as it goes on to say? Then if you'll turn to the first epistle of John, you have the reference to the anointing. The first epistle of John. There, he says. Verse, chapter two, verse 27. Now that the anointing which ye have received of him abideth in you and ye need not that any man teach you.

[00:30:48] Well, you see, there's something wrong with us. If this is supposed to be our position. If we have had this anointing. Well, I'm wasting my time up here, aren't I? Because you don't need that any man teach. He goes on to say, but as the same anointing teacheth you all of all things and is truth and is no lie even as it hath taught you ye shall abide in him. And there's an emphasis there you see on the two. So in the days of the Acts of the Apostles, when supernatural gifts were given in the Pentecostal form, they had the seal and the earnest, they had the confirmation by the gifts and the anointing. In the Ephesians we have the seal and the earnest and God that remains. But there's no confirming of our faith by an anointing in the sense that we have no need of anyone to teach us. That element does not belong to our calling. And then if you will look at chapter one again in Ephesians. Verse 17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. That is a part of the one spirit of this one company. We need this. A wise and revealing spirit. That's what we need. But how are we going to get it? Well, it says in our version in.

[00:32:22] The knowledge of him. I suggest there's another meeting and it's in the margin of the authorized version. For the acknowledgement of him. He's not saying Now I'm going to give you another pile of knowledge. Keep on partying and knowledge in. He says, No, no. If you have really entered in and understood what Ephesians chapter one, verse 3 to 14 has said, with all its emphasis upon the the will of the Father, the work of the Son and the witness of the spirit, he said, I'm not going to give you one scrap more of information until I can see that it's now being accepted, acknowledged and becoming fruitful. That's where we must be. He says, I cease to teach you. I start praying for you that you may be given a wise and revealing spirit for the acknowledgment of him. For that is crucial. If we receive truth and we never acknowledge it, it's just as good as though somewhere upstairs in that attic of yours that you only visit once in a blue moon. You've got somewhere something that might be useful, but you'll never find it. You never think of it and you never look for it. Truth is only truth in the full sense of the word. If it's acknowledged and you know as well as I do, there's many a child of God who has come up against the truth of the dispensation of the mystery.

[00:33:53] And they have never said that they can't understand the meaning of the words, but they've said in their actions we understand the meaning of them only too

well, because we see if we believe that it's going to make such a difference in this or that or the other, that they cease and they fail not because they do not know, but because they will not or cannot acknowledge. So there we have a spirit that we want to remember, belongs to this one spirit of which we are concerned in chapter two, verse 13. Onwards verse 18. Perhaps we look as we haven't got much time. For through him we thee both. This is the unity. That has been now made with the middle wall of partition gone. Through him, we the boats have access by one spirit unto the Father. So we want 1 or 2 statements here with regard to the to the fact that this. Spirit. Which forms this unity, this one spirit that must pervade all is associated with our calling. Is associated with our spiritual gifts. Is associated with our very. Conflict. It gives us the one weapon that God has entrusted to us. And so all these things should be kept in mind and focused upon this great subject. Well, now. Shall we look at 1 or 2 other passages just in passing with regard to the other side of the story that those who belong to as they feel the Pentecostal dispensation and see in certain teachings of Scripture that which confirms them.

[00:35:47] Let's look at 1 or 2 passages, first of all. John the first chapter. John is baptizing with water. And in verse 29 it says, The next day John saw Jesus coming unto him and said, Behold the lamb of God, which taketh away the sin of the world. This is he of whom I said, After me, Come. If a man which is preferred before me, for he was before me. And I knew him not, but that he should be made manifest to Israel. Therefore am I come baptizing with water? And John bare record saying I saw the spirit descending from heaven like a dove and it abode upon him. And I knew him not, but he that sent me to baptize with water. The same said unto me upon whom thou shalt see the spirit descending and remaining on him. The same is he which baptizeth with the Holy Ghost. Well, now that's often been taken as being the legitimate experience of a child of God today. That. In opposition to the limitations of John the Baptist's baptism. Here we have the baptism of Christ on the members of his church that they should be baptized with the Holy Ghost. But is a parallel passage in Matthew the third chapter. And I've stressed before, and I must stress it continuously, that just as right division is an essential principle of interpretation.

[00:37:23] So is the other one that we get in First Corinthians chapter two, verse 13. The words which the Holy Ghost teaches comparing spiritual with spiritual. Well, now here's another record of that baptism and the words that were said. Matthew the third

chapter, verse 11. I indeed baptize you with water unto repentance. But he that cometh after me is mightier than I whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost. But there's other words added and with fire. Now, John had no need to say that because he was stressing just the one fact that by that baptism of Jordan, Christ was made manifest to him and he pointed him out as the Lamb of God. But in this case, it's telling you more specifically what the baptism by the spirit involved. He shall baptize you with the Holy Ghost and with fire. And then if we stop there, we haven't read enough. Whose fan is in his hand? Fan. What's a fan for? Well, we might say to keep your cool, but you'll find it has to do with winnowing the chaff from the wheat. And he will thoroughly purge his floor. That's the granary floor and gather his wheat into the garner that he will burn up the chaff with unquenchable fire. I say it's a very extraordinary thing for a believer to boast that he is expecting to be baptized with the spirit and with fire.

[00:39:06] Those are get that attach with the fire. The unquenchable fire are the chaff. This is judgment. This is not baptizing poor sinners into the membership of the body of Christ and blessing them with all spiritual blessings. This is purging his floor with sand and with fire. I think we ought to hesitate then to take these things to ourselves and say it's all one and the same as the one baptism of Ephesians four. It cannot possibly line up with it. Shall we look at the acts of the Apostles? The first chapter. The Acts of the Apostles. And the first chapter, verse five. For truly John truly baptized with water. But ye shall be baptized with the Holy Ghost not many days hence. Well, that's a definite reference to Pentecost. Not many days hence they were baptized and they did speak with other tongues as the spirit gave them utterance. But that mustn't be carried over into any dispensation because it was specifically said to this company that stood before the Lord at that time. There's another expression which sometimes is used, especially in a prayer meeting, calling upon God to make a demonstration of the Spirit and with power as a partial quotation from the Scriptures. But the demonstration of the spirit and the manifestation of the Spirit are those things which have to do with powers and signs and miracles and wonders and belong in their right context to an earlier time.

[00:41:01] I think in one Corinthians chapter two, verse four, we've got a word that is sometimes roped in in this connection. Oh, no, this is the this is the way in which the apostle has used of himself. One Corinthians, two four. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the

spirit and of power. Well, when he spoke in demonstration of the spirit and he spoke in power, you will discover that there was something a little more than a persuasive argument, but ye shall receive power after that. The Holy Ghost is come upon you and ye shall be witnesses. That's a little different from persuading somebody by reasoning. This is our power from on high. And in Romans the 15th chapter and the 19th verse. Speaking of himself, the apostle says. A verse 18, for I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed through mighty signs and wonders by the power of the Spirit of God. So that from Jerusalem, round about unto Illyricum, I have fully preached the Gospel of Christ. Well, he is an apostle who had all these signs and evidences. Mighty signs, wonders and power By the Spirit of God will we have not mighty signs and wonders.

[00:42:32] And that element, that side of power by the Spirit of God. This takes me back to a holiday that we had. In some years ago. It was a Christian institute, but it was extraordinarily Pentecostal. Well, we could we could endure that. There were some things that we could rejoice over and some things that we had to just mark time about. And one of the services that was conducted by the leader, he was going to deal with the word power in the New Testament. And there he went solidly and stodgily right through the acts of the apostles and many of these early epistles. And he closed the book and sat down, but not like our savior saying this is fulfilled or I was itching. I said, When are you going to the other side and speak about the power of his resurrection, the power that worketh in us quite independently of signs that we got no idea man of God as he was, that there was any power in the Scripture except signs and wonders and speaking with tongues. Well, then he gave out on one occasion. That they would have a prayer meeting. And he said he was going to be held in this particular room. And you know how many went. One person. And that was me. So he was praying with agony of spirit that the Lord would give a revival.

[00:44:05] And I prayed that all, Lord, if it is true in thy word, that the day will come when they will not endure sound doctrine. Give us grace not merely to be asking for a revival, but ask for grace to stand alone in the midst of a declining world if need be. Now, don't you see? We've got to show be on our guard that the question of dispensational truth is not looked upon merely as a tag. It governs all our calling, all our hope, all our understandings, our walk, and our witness. And it's very much to do with this question of the meaning of the one spirit of Ephesians Chapter four. I don't think there's very much

more that I need to say except to remind you just one other passage in case it's needful. In the Acts of the Apostles, the eighth chapter. And the 19th verse, we get this statement. Or I'll look at verse 14. Now, when the apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet, he was fallen upon. None of them. Only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost. Well, people today say that they have received the Holy Ghost in like manner.

[00:45:40] But do notice the next verse. But when? Simon. Now, who's Simon? We're not talking about Peter this time. There's somebody else called Simon, a certain man called Simon in verse nine, which before a time in the same city, used sorcery and bewitched the people there, giving himself that he was a great one. He was converted for this. Simon couldn't shake off his past quite so quickly. When Simon saw that through the laying on of the Apostles hands, the Holy Ghost was given, He offered them money, saying, Give me also this power. And on whomsoever I lay hands. He may receive the Holy Ghost. Peter said unto him, Thy money perish with thee and so on. But you see the point. An ungodly man like Simon with all the past of his trickery. He could see something. Well, can anyone in this congregation or anyone listening to me who have been brought into the light of truth and salvation through the preaching of the Gospel? Have you been able to exhibit something at that very moment to some ungodly person that he can see except a consistent manner of life and a walk that's worthy so that we mustn't be fooled ourselves? We could take to ourselves the passage that's used in another context. We walk by faith and not by sight. We have no external evidences. If God is pleased to answer our prayers with some visible answer, we are thankful for it.

[00:47:16] But many a time we have to remember that in the Sermon on the Mount. That if you are anxious. Or you cast all your cares upon the Lord. The answer is guaranteed it will come. But when you come to the parallel in our Epistles, we are not to be anxious. It says the answer is guaranteed. So what is the object you're going to get? What you ask for. Doesn't say so. It says you'll always get one answer. And the peace of God that passes all understanding shall guard is in your heart and mind. You see. So. Let's be careful how we use even the question of prayer and answer to prayer as it belongs to one dispensation or is indicated in another. So we are looking in this series

at the fact that this church, the Church of the Body of Christ, with its great title, the Fullness of Him that filleth all in all. Is made up of members who in the first case. Were two companies divided by ordinances, ceremonials, addiction to legalism and many other things. But at the middle wall of partition that stood between them has been destroyed. The bond of peace has been sealed by the blood of Christ, and our Christian walk is immediately associated with one thing. To make it our business, to keep the unity of the spirit in the bond of peace. All our other activities are legitimate and right, and they may differ one from another.

[00:49:06] But if we are at all indifferent or unconcerned or wrong with regard to the heart of this calling, if it doesn't matter to us whether we keep the unity of the spirit or not, or whether we keep the seven of them or not, or whether we are mixed up with regard to how far they belong to our calling or somebody else, then the very heart of the matter is at fault and we shall be betraying the truth to the enemy at our gate. So let's be patient. If we are taking a long time to look at these members. It'll do us good to face up to it, won't it? Well, the next time we meet together, we shall discover that it doesn't really say there is one body and one spirit and one hope and one Lord. It doesn't say that. He says there's one body and one spirit. Even as ye are called in one hope of your calling. Why does it stop and say it that way? The alliance is now. We'll come again next Thursday and we'll see if we can get an answer. And those of you who can't come again next Thursday, well, we hope to meet you in this other medium by the tape recording. And may the Lord bless us as we seek. To make it our business, to keep this unity of the spirit in the bond of perfection and the bond of peace.